لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

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Shahadat 1353—April 1974

EDITOR

M. G. AHMAD

The Ahmadiyya Movement in Islam

The Promised Messiah, Hazrat Mirza Ghulam Ahmad, was born in 1835 at Qadian, a village in India. In the eighties of the 19th century, he was called to the office of World Reformer to combat the current of religious philosophies and to explode the Christian theory of redemption based on the fiction of Christ's death on the Cross and to tell the Christians and Muslims to call off their hope for a second visitfrom Christ as he had been gathered to his forefathers and barred like all mortals from coming back to the world, and that he had come instead as the Promised Messiah.

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The Promised Messiah initiated the Ahmadiyya Movement to revive faith in God, challenging rival churches to a spiritual contest to seek Divine sanction for the religion He favoured, through prayer and appeal to Him for guidance and arbitration in the matter, by means of His signs, to re-establish the glory of the Holy Prophet Muhammad, to expound and disseminate spiritual beauties and moral excellences of the teachings of the Holy Quran, to wean men from war-like tendencies and to educate world opinion in favour of renunciation of war as a means of settling disputes, to infuse hope, faith and courage in the drooping hearts of Muslims and all the depressed races and nations of the world, to warn the exploiters, slave-drivers, and pedlars in sin against the evil consequences of their evil ways, to collect under one banner all the true followers of Islam and lovers of peace and to inculcate among them the spirit of tolerance, good will and selfless fellow-service and a feeling of true brotherhood.

The Promised Messiah passed away in 1908 and was succeeded by his foremost votary and closest companion, Hazrat Hafiz Haji Hakim Maulvi Noor-ud-Din as Khalifa-tul Masih I. After his death in 1914, the Promised Son of the Promised Messiah, Hazrat Haji Mirza Bashir-ud-Din Mahmud Ahmad, was chosen as Khalifa-tul Masih II. During his 52-year long leadership, the Khalifa-tul Masih II organized a world-girdling chain of mosques and missions. On his death on November 8, 1965, the electoral college named, with one accord, Sahibzada Hafiz Mirza Nasir Ahmad Promised Messiah's grandson, Khalifa-tul Masih III.

For further information about the Movement, its activities, aims, objectives and literature, enquires may be addressed to the nearest Ahmadiyya Mission or direct to

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It is open to all for discussing problems vital to the religious and spiritual welfare of man, but it does not give any assurance to publish all articles received by the Editor, nor does it accept responsibility for views expressed by contributors.

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THE HOLY QURAN

II

Maulvi Muhammad Sadiq

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Importance of the Holy Quran

Practically all Muslims agree that four things are of the utmost importance, absolutely binding upon them, in all circumstances and situations: (1) The Holy Quran; (2) *Sunnah* of the Prophet; and *Hadith*; (3) *Ijma' and Qiyas*. If there has been any difference of opinion at all among the Muslims, it is only in the sphere of *Ijma'* and *Qiyas*. But *Ijmai-Sahaba* or consensus of opinion among the Companions, and *Qiyas-i-Jali* has always been looked upon as forming part of the Holy Book itself.

In regard to Imam Abu Hanifa it is very well known that he resorted to *Qiyas* to a very large extent; so much so that his followers, the *Hanafis* are also called *Ahlul Raey, i.e.* people gifted with, or possessing and exercising opinion.

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But Imam Abu Hanifa himself did not accept this view in regard to himself. On one occasion Imam Jafar Sadiq and Maqatil ibni Habban remarked to him that he resorted to *Qiyas* a shade too much, even though the first and foremost to do this was *Iblis*, who ruined himself by an error in this field. The Imam replied : "Whatever I say is not bare *Qiyas* on my part ; I deduce from the Holy Book itself : Allah says He has left no gap in the Holy Book ; nothing of importance has been left out. Therefore, in places where it appears that I have resorted to *Qiyas* it is not that, though, of course, to people not gifted with an adequate comprehension of the Quran, it would seem to be an exercise of opinion on my part. (*Al-Mizan* part I, page 17)

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The *Foqaha* فقہا also hold the same view. Imam Mohammad bin Umar al-Razi generally known by the name Fakhruddin, says in his *Tafsir Mafatihul Ghaib*, Part 4, under the verse ما فرطنا فی الکتاب من شیی . "When it is established on the strength of the Holy Book that *Ijma* is conclusive, khabar wahid is conclusive, and so is *Qiyas* then whatsoever comes to be proved, on the basis of any of these factors, it would be taken as having been proved really on basis of the Holy Book. For this purpose he brings forth the three arguments produced by Allama Al-Wahidi, which he recognises as valid.

There is no need here to belabour this point, or to lengthen this discussion. All that needs to be emphasised is just this that for the Muslims the final and conclusive argument and authority is the Holy Quran. Where the Sunnah, or the Hadith, or the *Ijma'*, or *Qiyas*, has been accepted as final and conclusive, it is part and parcel of the Holy Book itself, since all these points of view flow from it directly.

Hazrat Imam Shafii has said : "All the canons of belief, and the principles for human conduct, fall into the sphere of an exposition or enlargement of the Sunnah, and the Sunnah is nothing but an exposition of the contents of the Holy Book.

The Holy Prophet himself has said : "I am leaving two things with you. As long as you keep your hold on these, you would not go astray. The two things are the Holy Quran and the Sunnah" (narrated in Moatta Imam Malik bin Anas).

Ibni Abbas relates : "Whosoever follows the Quran, would neither go astray in this world, nor be deprived of the grace and mercy of God in the life to come". After saying this Hazrat Ibni Abbas recited the verse from the Holy Quran which begins *faman ittabaa hodaya*.

Hazrat Jabir relates, "On one occasion the Holy Prophet delivered a Khutba (address) : he said 'the best of all things have been embodied in the Holy Quran, the Word of God ; and the best character, conduct, and temperament for human beings is the character, conduct, and temperament of Mohammad'. (Muslim).

In another Hadith, the Holy Prophet said : "No one among you can become a True Believer unless all his desires fall under the control of my teaching" (as narrated by Abdullah bin 'Amar' in *Sharhis-Sunnah*).

In short, the Muslims hold that all the good in this world, as well as in the next, lies, in the Quran. This is the thing on which their salvation depends, since it provides guidance for them in all the situations and walks of human life, and it holds them responsible for every moment they spend on this earth. It says: "For every moment, for every time, for every occasion, is a task, a duty, and a responsibility fixed" (13:39), so that those who follow this path should come to merit the grace and mercy of the Lord.

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For a Muslim, to drift away from the Holy Book has but one meaning, namely, that the person concerned has deliberately taken to a path of destruction, which would place on his head the eternal curse of God.

Shoreless sea

The Holy Quran is a shoreless sea. It is not possible for a human being to comprehend, fully, all that has been stated in it. On the mere basis of a knowledge of the surface meaning of words and expressions used in it, whosoever proceeds to claim that he has come to understand the Holy Book, to the fullest and the deepest extent, he labours under an illusion. If you begin to write an exposition of this Holy Book, and you take all the seas for ink, and all the trees and shrubs for pens to write with, the supply of both shall be exhausted, but your exposition of the Word of God would still be far from complete (21: 28).

In another place the Holy Prophet says in regard to the Holy Quran: "The Quran has descended on seven words. Every verse in it has a surface meaning, and another meaning at the depth; it has a point of the fullest comprehension, to which the believer climbs as one climbs a mountain road". Some words and expressions in this Hadith need to be studied with care. What is the meaning of the expression *horuf-i-sab'a*, rendered here as the 'seven words'? What is the meaning of *zahr* and *batn*, rendered here as a surface meaning and a deeper sense. And, finally, what is the meaning of *hadd* and *matla*?

It should not be unreasonable to say here that *horuf-i-sab'a* here mean seven alternative enunciations of vowel points, as they prevailed among leading Arab tribes. The Muslims were free to take it in whatever variation oi vowel point seemed to be the most convenient for them to pronounce.

(*Tafsir Fathul Bayan*, Part vi, page 354)

The prevailing pronunciation of a number of words differed, in some shades of the voice, from tribe to tribe, or from locality to locality. The difference related to vowel points. Vowel point are a peculiarity of Arabic language and in the case of certain verbs a variation in respect of vowel point is permissible and

does not effect the meaning. For instance, in some cases a a reading both with an 'a' and an 'i' is permissible either as a general alternative reading or as a tribal or family practice. But the meaning is each case is the same.

These linguistic and phonetical differences have been recognised and observed in the Word of God, to make it easy, for the different tribes and localities, to pronounce and understand.

The characteristic of the Holy Quran has made it easy to pronounce for the non-Arab people as well. In view of these considerations, the Holy Prophet has directed : "Read which ever way you find easier". Had any meaning, or even the shade of particular sense been involved, the Holy Prophet could not have issued this direction (Tafsir Kabir Part v, page 2 and 3 by Hazrat Mirza Bashiruddin Mahmud Ahmad).

Hazrat Imam Mohammad ibni Ali al-Shauqani says by the expression 'seven words', under discussion here, 'is meant differences of usage as prevailed in different tribes, or different localities, in regard to the correct pronunciation of certain vowel points.

In the lifetime of the Holy Prophet, the Muslims were permitted to read and recite the Holy Book in the linguistic and phonetical version they found most convenient. When the Book was reduced to writing, after the demise of the Master, Ibni Jarir relates the holy companions agreed that only one single version should be preserved - the one followed by the angel *Gebrail* in his last recital with the Prophet, and this was done.

Allama Zarkashi says in his *Al-Burhan*, that the Holy Quran and the seven phonetical readings are two separate realities. The Quran is the Word of God which came down on the Holy Prophet as a miracle, to be conveyed to mankind ; and the seven different readings are the phonetical variations in the pronunctiation of certain vowel points, as they prevailed among the various tribes, or the inhabitants of various localities, taken by the reciters and the ulema as well established and recognised, in

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an unbroken tradition. *Al-Itqan fi Ulumil Quran* by *Sayuti*, Part I, page 80).

Some people hold that these seven variations in pronunciation are the seven words mentioned in the Hadith. But according to some ulema this view is not correct, since, apart from these variations, some other words are also mentioned. For instance Allama Abu Shama says: "Some people hold that the prevailing seven phonetical variations in reading and pronunciation are the seven words mentioned in the Hadith. But this view lies in conflict with the consensus of opinion among the learned, and those who hold this view are people ignorant on the point." (Itqan, Part I, page 80)

Allama Makki says: "Whosoever says that the variations of sound and pronunciation represented by these Reciters, like Nafi, and Asim, constitute the seven words mentioned in the Hadith, he makes a big mistake, since it would mean that any *qira'at* apart from the *qira'at* of these seven schools of pronunciation and accent, would not form part and parcel of the Holy Book, even though it may be in agreement with the *Usmani Mushaf*, which would be a great error" (*Itqan*, Part I, page 80-81).

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In his book entitled *Al-Shafi*, Allama Alqarab writes: "To accept any one particular *qira'at* out of these seven, and to reject other *qira'ats*, for instance, of Yaqub, Abu Ja'far, or Shaiba, is neither based on any Hadith of the Holy Prophet, nor on any reliable saying of any of the Companions".

In short, what has been said by Imam Al-Karashi, in this respect, is quite correct. He writes: "Every *qira'at*, of which the chain of narrators is correct and faultless; correct from the point of view of usage of the Aracic language, and it is in accord with the *Usmani Mushaf*, it will have to be included in what is generally termed the Seven words, or the seven styles of pronunciation and accent" (*Itqan*, Part I, page 81).

This is the reason why Allama Baghwi has held that there is a general agreement on accepting the *qira'ats* of Yaqub and Abu Ja'far among the Seven *qira'ats*.

In some cases a particular *qira'at* may be found to broaden out the canvas of meaning as compared with the meaning of a piece according to the rest of the *qira'ats*, by leading the mind to a wider and a deeper comprehension. In regard to *qira'at-i-matwatirah* and *qira'at-i-shaza*, also, it has been conceded, generally, that they serve to widen and deepen the range and canvas of the meaning, in places. Thus we find Imam Jalaludin Sayuti saying, in this respect, that Abu Obaid has stated in his *Fazailul Quran* that one aim in what is called *qira'at-i-shaza* is that it helps in obtaining a fuller, and wider, and deeper comprehension and exposition of the more widely known and accepted *qira'ats*" (*Itqan*, Part I, page 82).

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Sayuti adds further, "It is essential for a commentator that he should be fully aware of the position in regard to the *qira'ats*, since it is only from that field that knowledge of the correct *qira'at* comes to the reader, and he comes to perceive what degree or measure, of preferance should be given to the meaning yielded by one *qira'at* over the meaning in the case of the other *qira'ats*." (*Itqan*, Part II, page 181).

Let us now proceed to study what is meant by the words *zahr* and *batn* meaning of the verses, which, earlier, we rendered, gederally speaking, as the surface and the inner meaning.

(a) On this question, some scholars hold that the correct meaning comes to hand when the reader tries "to penetrate to the deeper meaning, basing his endeavour on the surface meaning obtainable at the very first glance."

(b) Others say, "Among the verses, there is none which one people or the other has not brought into practice, and there shall always continue to be people who would put it into practice."

(c) Others think that *zahr* stands for the words and expressions of a verse, while *batn* stands for the meaning which lies wrapped in the words and expressions of the verse.

(d) Allama Abu Obaid has held, and this opinion seems to be the more correct, that "incidents, events and episodes, in the history of the earlier nations, or tribes, with the divine punishments they drew on the surface such passages are only an account of what befell those people. But under the surface they comprise an admonishment for the reader and believer, in all the successive periods of human history."

(e) Another opinion is that by *Zahr* is meant the sense which the words and expressions seem to bear on the very face of it, so to say, while *batan* refers to the deeper significance, it bears a measure of knowledge of the sublimer mysteries. This is the view stated and held by Allama Ibnul Naqib.

(f) One meaning of *le kulle harfin haddun* is that every commandment bears a fixed measure of punishment or reward.

(g) Another view held by some scholars is that *zahr* means simple reading and reciation, while *batn* refers to the sense which the words and expressions carry, and convey to the mind of the reader ; and *hadd* stands for what is permitted or forbidden ; and *matla'* points to the glad tidings, or the severe warning tied up in a passage.

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(h) One meaning understood to have been conveyed by the expression *li kulle harfin haddun* is that for every commandment, permissive or prohibitory, is a fixed measure of good or evil recompence.

(i) *Le kulle haddun matla* means that for the hidden significance and commandments is a mountain climb. which takes a man to the point of comprehension, according to his own capacity. So on this personal basis the reader gets to the meaning and purpose embodied in the verse.

(j) Some people think that the expression *le kulle*

haddum matla means that whatsoever measure of punishment or reward a person might come to merit, on the Day of Judgement it shall be made known to him.

Deep thought over the wide range of the meanings given to these four expressions *zahr*, *batn*, *hadd* and *matal* - by competent scholars, has led me to the view that they all hold valid, each in its own place, as stated by them. Therefore no further discussion on the point seems to be called for. In regard to the meaning of *batn* Hazrat Mirza Mahmud Ahmad, the late Imam of the Ahmadiyya Movement, has given a view which I set down here as very striking. He says: "Since the Holy Prophet has said that the Holy Quran beas seven *batns*, every verse of this marvellous Scripture can be taken, in fact should be taken, to bear a multiple meaning and significance, of which each would be correct in its own place. There is a meaning and significance which floats out when we look at a verse, taken in itself. Then there is a deeper or lighter shade of significance which rolls out of a verse as we take it in continuity of the verses which lie before. There is also a shade or depth of meaning which rises to the surface when we take a full Sura into consideration. Further. there would be a significance of a verse when it is taken in the context of a number of successsive Suras; and, finally, there would be a meaning in the context of the entire contents of the Holy Quran. All these meanings would be correct and valid". (Tafsir Kabir, vol. v., part 2, page 484).

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The point which floats to the surface in all this discussion is that it is an exclusive characteristic of the Holy Quran, as compared with other religious Scriptures, that its verses and passages do not carry one meaning alone: they convey a multiple meaning, and not one sense clashes with another. In his work entitled *Shifa-al-Sodur* Allama Ibni Saba'a relates from Abu Darda that no one can become a man of real understanding in religious learning, unless he develops a depth of vision which should

enable him to perceive a multiple meaning and significance in the verses and passages of the Holy Quran.

Then he quotes a saying of Ibni Mas'ud : "Whoso desires knowledge in regard to the peoples gone earlier, or those who came later he should study the Quran very minutely".

After quoting these two opinions, Ibni Saba'a says : "This, what has been said by Abu Darda and Ibni Mas'ud, cannot be obtained from a mere lexicon meaning of the words and expressions of the Holy Quran." Ibni Abbas says : "The Quran is like a tree with many branches ; and it has more than one style of expression. It has many surface meanings, and many a significance of the words and expressions used, which lie deeper, at the bottom. There is no end to the great marvels it carries and conveys to those who develop a capacity to take in its meaning."

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This is the reason why some scholars have said that every verse carries as many as 60,000 meanings *Itqan*, part ii, page 185). It is thus borne out that the field where an understanding and comprehension of the Holy Quran is under reference, is extraordinarily wide and extensive. Sayuti writes: "No human being has the capacity to produce another word, to replace a word used in a verse of the Holy Quran, without injury to the meaning and sense it bears in that context." (*Itqan*, part I, page 44) for in every single letter is a multiplicity of meaning which the human mind cannot fully and adequately comprehend.

Bandar al-Farisi writes: "No man has the power fully to understand all the purposes, meanings, and mysteries, embodied in the Holy Book. Human understanding and vision loose themselves in sheer wonder when face to face with this marvellous and shoreless ocean." (*Itqan* part ii, page 121).

Hazrat Mirza Bshiruddin Mahmud Ahmad writes: "The Holy Prophet has said the Holy Book has seven *batns*, and every *batn* carries many meanings ; and this being the case, it is not possible for

any human being that he should write a commentary that would embrace all possible senses and meanings carried by it. In the case of a human being who came forward to claim that he had written a perfect and completely exhaustive commentary of the marvellous Scripture, we shall have to canclude that he was not altogether sane" *(Tafsir Kabir*, vol. iii, part 2).

Therefore, since the overwhelming importance of the Holy Book is evident, and since it is admittedly impossible for anyone to comprehend the Word of God to the fullest extent, in all its aspects, every Muslim with an intellectual and a religious bent of mind has given special attention to its study, and made special efforts to serve its great purpose by research which should enable others to understand it to the greatest possible extent.

1. One body of scholars, at various times, in various places, has devoted special care to the study of the lexicon meaning of the words used in it; to its styles of expression, to the way its words should be pronounced, with the correct accent; to the words, letters, verses, suras; to the number of words, verses, which comprise it; to what are called *roku's paras;* to the divisions called *rub'a, nisf, solas,* (one fourth of *para,* half. and three quarters of the *para,* respectively). This class of scholars are called Qaris.

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2. Another group has devoted attention to questions of *nahv* or grammar, for instance the construction of its sentences; to what is called *mu'rab* and *mabni;* nouns, with their subsidiaries; verbs and the kinds of verbs; the active and passive forms of verbs. These are called *Nahvis.*

3. Another group has devoted itself to the meaning and sense of the words used in it. Since some words have only one meaning; some have two; some three; and some more. They have tried to work out the question of preferences, i.e. where one meaning should be given preference over another meaning, equally admissible on the basis of the Arabic lexicon, and usage of the language. They have endeavoured to find a solution of

all the difficulties encountered in this field. Theses people are the commentators.

(4) Another set of scholars gave their mind specially to rational argument and valid observation working out a basis for belief in the existence of Supreme Being, His absolute unity in singleness, in all eternity, before, and hereafter; His all embracing knowledge and wisdom; His unlimited power; in Prophethood, and other questions relating to this field. They are known as *Motakallimin.*

(5) Still another group concentrated their mind on the style of address specific to this Holy Book finding its meaning generally applicable to a situation, in some cases and specifically applicable in others, concluding a differance between the reality and the *majaz*; they defined *nass*, the fundamental, *zahir*, the evident, *mujmil* the abridged, Commandments and the prohibitions. This branch of learning has come to be known as *Usuli Fiqah.*

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(6) Still others have exhaustive discussions on the permitted and banned in the light of the Quranic teaching; they worked out the principle and basic questions, and the branches which shoot out of the basic problems. Learning in this field is known as *Ilmul Firu.* It is also known as *Fiqah.*

Another group gave their mind to the dreams mentioned in the Holy Book, and their interpretation as given in the Holy Book itself, working out, thus rules for the interpretation of dreams. To widen this particular branch of learning, they also called in help of Hadith. Scholars in this field are known as *Mo'abbirin.*

(8) The mystics gave their mind to it and discovered many truths, deep and subtle points hidden underneath, from the eyes of the common people; and on these truths and subtle points they built up the terminology of *Tasawwuf* like *fana* (self-annihilation); *baqa* (preservation, prolongation, and survival); *hozur* (presence); fear; love; repulsion; constriction and relaxation; and an opening of the mind.

(to be continued)

Thus Said the Holy Prophet

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عن ابی هریرة رضی الله عنـه ان النبی صلی الله علیـه وسلم قال :
لا یلدغ المومن من حجر مرتین .

It is reported on the authority of Abu Hurairah, God be pleased with him, that the Holy Prophet, peace and blessings of Allah be on him, observed, "A believer is not bitten twice from the same hole".

عن ابی هریرة رضی‌الله‌عنه قال : جاء رجل الی النبی صلی‌الله‌علیه‌وسلم فقال : انی مجهود فارسل الی بعض نسائه فقالت و الذی بعثك بالحق ما عندی الا ماء ، ثم ارسل الی اخری فقالت مثل ذلك ، حتی قلن کلهن مثل ذلك لا و الذی بعثك بالحق ما عندی الا ماء فقال النبی صلی الله علیه وسلم : من یضیف هذا اللیلة ؟ فقال رجل من الانصار : انا یا رسول الله . فانطلق به الی رحله فقال لا مراته : اکرمی ضیف رسول الله صلی الله علیه وسلم ، و فی روایة قال لا مراته هل عندك شیٔ ؟ قالت : لا ، الا قوت صبیانی . قال : فعلیهم بشیٔ و اذا ارادو العشاء فنومیهم و اذا دخل ضیفنا فاطفی السراج و اریه انا ناکل فقعدوا و اکل الضیف و باتا طاویین فلمـا اصبح غـدا عـلی النبی صلی الله علیه وسلم فقال : لقد عجب الله من صنیعکما بضیفکما اللیلة .

Abu Hurairah, God be pleased with him, relates :
"A man came to the Holy Prophet, peace and

blessings of Allah be on him and said to him, 'I am hungry''. He sent to one of his wives, asking for some food for the guest. She said : 'By Him Who sent you with truth, there is nothing with me except water'. He sent to another of his wives, she also replied that she had nothing to offer. He sent to his other wives but they all replied in the negative. The Holy Prophet, peace and blessings of Allah be on him, then asked, 'Who will entertain him for the night''? A man from the Ansars said : 'I, Oh messenger of Allah', He brought him to his house and said to his wife. 'He is the guest of the Holy Prophet, peace and blessings of Allah be on him, so treat him very respectfully''.

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And in another tradition it is reported that he asked his wife : 'Have you got anything'. She said, 'Nothing except something for the children'. He said : 'Try to lull them to sleep and when our guest comes in, put out the light and we will act as if we are also eating with him''. And then the three sat for the supper and the guest had his fill and they passed the night without eating anything. When the day dawned the Ansari went to the Holy Prophet, peace and blessings of Allah be on him. He said to him : 'God was much pleased with you both for your treatment of the guest last night'.

عن ابی هریرة رضی الله عنه قال : قال رسول الله صلی الله علیه وسلم طعام الاثنین کافی الثلاثة ، و طعام الثلاثة کافی الاربعة ، و فی روایة عن جابر رضی الله عنه عن النبی صلی الله علیه وسلم قال : طعام الواحد

يكفى الاثنين و طعام الاثنين يكفى الاربعة و طعام الاربعة يكفى الثمانية .

It is reported by Abu Hurairah, God be pleased with him that the Holy Prophet, peace and blessings of Allah be on him, observed : "Food for two is enough for three and food for three sufficies for four". And in another tradition it is reported on the authority of Ibni Jabir, God be pleased with him, that the Holy Prophet, peace an blessings of Allah be on him, said : 'Food for one is sufficient for two and food for two is enough for four and food for four suffices for eight persons".

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عنْ سهل بن سعد رضى الله عنه ان امرأة جاءت الى رسول الله صلى الله عليه وسلم ببردة منسوجة فقالت : نسجتها بيدى لاكسوكها فاخذها النبى صلى الله عليه وسلم محتاجاً اليها فخرج الينا و انها ازاره فقال فلان : اكسنيها ما احسنها ! فقال : نعم فجلس النبى صلى الله عليه وسلم فى المجلس ثم رجع فطواها ثم ارسل بها اليه . فقال له القوم : ما احسنت لبسها النبى صلى الله عليه وسلم محتاجاً اليها ثم سألته و علمت انه لا يرد سائلا فقال : انى و الله ما سالته لا لبسها ، انما سألته لتكون كفنى . قال سهل : فكانت كفنه .

Sahl Ibn Sa'ad, God be pleased with him, relates : 'A woman came to the Holy Prophet, peace and blessings of Allah be on him, and brought a beautiful hand - woven sheet for him and said : "I made this sheet specially for you to wear". He accepted the gift and wearing it round his waist as *Tahband* he came to the people. A man

said to him: "It is a very beautiful sheet. Will you please give it to me?" He replied. "All right". The Holy Prophet, peace be on him, sat with the people for a while and then went back home and sent the sheet to him. People said to him, "You did wrong. The Holy Prophet himself needed it and you know that he never refuses when asked for anything". The man said: "By Allah, I did not ask for it to wear it. I asked for it because I wanted it to be used as my shroud after I am dead". Sahl says: 'He was shrouded in it".

عن ابی موسیٰ رضی الله عنه قال : قال رسول الله صلی الله علیه وسلم :
ان الاشعریین اذا ادموا فی الغزو او قل طعام عیالهم بالمدینة جمعوا
ما کان عندهم فی ثوب واحد ثم اقتسموه بینهم فی اناء واحد بالسویة
فهم منی و انا منهم ".

It is reported on the authority of Abu Musa al-Ashary that the Holy Prophet, peace and blessings of Allah be on him, said: "A characteristic of the al-Ashary tribe is very commendable. Whenever, during the war, they face any stringency or whenever there is shortage of foodgrains for their families in Medina, they collect all stores at one place and then distribute it equally among themselves. Such people are of me and I, of them."

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The Christian and Islamic Concepts of Revelation

(By Abdus Salam Akhtar M.A.)

In this essay, an attempt is made to analyse and unfold the concept of Revelation, as it is upheld in Christian and Islamic faiths. The readers, by way of comparison, will appreciate the significance of revelation in both the religions and will bring to mind, the importance of this concept in their practical lives, and spiritual struggle.

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Religion, as the term denotes, points to the God-Man relationship in this life, and signifies the way, man should approach God, for his eternal salvation. This object can not be achieved unless a belief in the Living God, a God reciprocating our endeavours in the spiritual struggle is definitely postulated. Without a conviction in the living reality of God, and in His Omnipotence, spiritual struggle on the part of man is meaningless. In order to dispel the darkness, there must be vision of Light, or at least a firm belief, that the Light can dispel darkness. Further merely a logical conviction of the existance of Light will not do, a living experience of the contact of Light, its impact and power to dissolve the gloom is also necessary to inspire the struggling soul. The Holy Quran points to this truth:

والذين جاهدوا فينا لنهدينهم سبلنا

"We guide those to Our paths, who struggle in Our way".

The Divine Truth must, therefore, be a Living Reailty to reciprocate human endeavours.

Christianity & Islam

In this context, it is worthwhile to make a comparison of the Christian and Islamic concepts about this fundamental reality of religion. Christians and Muslims both believe in God, the Creator of the Universe, its preserver and its judge. Both believe in God being eternal, without beginning and without end, and in God being just and compassionate, in other words, in a God, in whom Justice and Love are combined. So far Christianity and Islam are in agreement with each other. But difference in outlook and approach arises when an over-emphasis is laid on the personality of Jesus Christ. This has been ably painted out by Eirch. D. Bethmann, when he writes about the comparative study of the concept of revelation in both the religions. He says :—

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> "If we believe in the existance of a Living God, it is quite obvious that somewhere a point must exist where divinity touches humanity. Christianity and Islam are in agreement in this matter. For Christians the contact point between the divine and the human, lies in the person of Jesus Christ, and for the Muslims it is the Quran. It is essential to comprehend this relationship clearly, because a correct understanding of Christianity by Muslims depends largely upon this point. Quite frequently we find that Mohammad (may blessings of God be upon him) is compared with Jesus, or Jesus with Mohammad ; then conclusions are drawn from such a comparison, which can only be erroneous and unwaranted. Mohammad does not occupy the position in Islamic thinking ; which Jesus occupies in Christian thinking". ("Steps towards Understanding Islam" p. 4).

The comparison is obvious. Jesus in Christianity is physically

deified, and raised to a position, where a woman-born can not imaginably exist. If the "Son of God" is crucified for the sake of the sinners, bearing their sins on himself, the sinners need not and would not, do anything for their own purification, for they have already been purified by the crucifixion. This doctrine of 'God—Man identity' is prima facie false as it is also illogical, because it combines the two, which are inherently not at par, with each other. The Creator and the created are evidently two distinct beings, which, by no means, can be concieved as one'.

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In fact, this conception of divinity, personified in 'Jesus Christ' sets back the entire concept of Revelation, so far as God—Man relationship is concerned. The very term signifies that there should be a Being who reveals, and a being who is the recipient of revelation. If both are essentially One, revelation becomes a contradiction in terms.

Let us look at it from another aspect. God, both in Christian and Islamic faiths, is termed as the ultimate end of spiritual struggle. It is an end in the sense of "Summum—Bonum", i. e. the final point of achievement. A struggling agent with all his frailties and faults struggles to rub off his shadows to reach the Light. The Light guides him, and inspires him with a strength, that is nnknown to him before. Again this strength, which he receives by dint of his sincere effort and sacrifice, uplifts him, and girds him up. Now if the darkness and Light were one and the same thing, where does a moral agent lead to? And why should he struggle, when he is already in Light? Thus, indirectly speaking, the concept of Revelation, itself, points to the exclusiveness of Divine Being. It shows that the Supreme Power, which is the One Supreme Light, is singularly unblemished, un-adultrated and exclusive in all sense of the term. He is One, in the sense of being Exclusive, Distinct, Pure and Single. This truth is amplified in the following Quranic verses:

قل هو الله أحد - الله الصمد - لم يلد - و لم يولد - و لم

يكن له كفواً احدا

> "Say, He is Allah the One. Allah, the Independent and besought of all. He begets not——Nor is He begotten. And there is none like unto Him. (part 30 Ch. 112).

As a matter of fact, the Islamic concept of Revelation postulates an exclusive, single, Omnipotent Power, capable of communication and manipulation. He is never to be identified with His creatures, nor the Created ones can ever be like Him.

"There is none like unto Him"——shows that the Creator and the created are distinct in kind, in nature, in virtue. The two must never be placed on one footing, for, that involves "شرك" (shirk) i. e. duality. And Divinity is not duality. Rather the exclusive virtue of Divinity is His Oneness; the Oneness, which is absolutely unparticipated, and unmixed.

Such being the case, the Christian concept of Revelation does not and can not stand on rational grounds. Revelation presupposes two beings, not one. It the Father and the Son are One, what made them two? Who gave them separate entities? Rather how did they become separate? Was there a Third Power, to create a diversion? Such and plenty of other questions mar the sanctity of that relation which exists between the Creator ann the created.

This absolute Unity of God and His absolute virtue of Creation is recognized as an exclusive characteristic of Islamic faith, even by the Western scholars. Again, we quote Bethmann. He says :—

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> "The absolute Oneness of God is the most fundamental message of Islam. A second ever recurring theme particularly during the early period, is that of warning man of the coming judgement and stressing man's responsibility for his actions. The Holy Quran says :

يا ايها الانسان ما غرك بربك الكريم - الذى خلقك فسواك
فعدلك فى اى صورة ماشاء ركبك .

(Sura 82 (4-9)

"O man what has emboldened thee against thy Gracious Lord Who created thee, then perfected thee. Then proportioned thee aright, in whatever form He pleased, He fashioned thee".

(Steps towards Understanding Islam P. 8).

These words of God, assert beyond doubt that

(1) Man has been created and fashioned by God Almighty, and
(2) He is sometimes emboldened erroneously on his own actions and misled, but then
(3) he is guided, regulated and perfected by the generous nature of God Almighty.

Thus Divine Being, as an ultimate aim of the spiritual effort of man graciously guides man to His own paths, and inspires him to come closer to His love. This process is perfected by way of revelation, which occurs in diverse shapes, forms and degrees. The question as to how it takes place, and in what form it manifests itself to different individuals, is mainly a psychological one, and leaving it to a later consideration, we turn to the holy Books of Christianity and Islam, which are regarded as the revealed books, given to man for his guidance, by God Almighty.

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The Holy Quran - A Unique Example of Revelation

Before we consider the divine words contained in the Quran and their impact on human nature, let us also evaluate the authenticity of the books as they stand today. The Bible and the Holy Quran are considered to be solid illustrations of revelations of God. But what actually the Western Christian scholars themselves think about the Bible, is well stated by Bethmann. He says :

"The Holy Bible is divided into the old Testament, the books written before the advent of Jesus Christ, and the New Testament, the books written after the coming of Jesus.

The old Testament contains the books of Moses, the history of the children of Israel, the books of the prophets, the psalms and proverbs, altogether 39 books, corresponding roughly to what Muslims call the 'Torah' and 'Zabur' And the New Testament called by Muslims, the 'Ingil', contains the four Gospels, the Acts of Apostles' the letters written by the Apostles Paul, Peter, James, John and Jude, to the newly established churches and the revelations of St. John altogether 27 works."

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From this short enumeration, an essential difference between the Bible and the Quran becomes evident. While the Quran, comes to us, through the medium of one person, during a comparatively short span of time, the Bible was produced through the medium of many persons over a period of at least a thousand years ; if not longer.

The media were persons living in various ages, of various backgrounds, and evironment of various social levels, some simple folk shepherds and fishermen, others highly educated and learned doctors and priests, councillors to kings, and kings, themselves. Some wrote in Hebrew, some in Aramaic, and the New Testament is mostly written in Greek. In scrutinizing these writings, from linguistic and literary point, it is easy to detect differences in style, some are writen in simple form, others in a highly polished and literary form ; some are poetry and some are prose". (Steps towards Understanding Islam p. 5)

The ebove account is self-explanatory. It clearly shows that the diversity of media in the composition of the text of Bible leads to its incongruity which is a negation of the purity of revelation. If the parables and psalms are to be compiled by shepherds, fishermen and the like, "during the course of a thousand years", the sanctity of revelation succumbs to a utopia, a mere dream or a verbiage. No authenticity can be vouchsafed and attributed to the text of the Bible in the presence of so many diverse contributors, so varied in intellect and disposition and so extended in the span of time.

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The Holy Quran, on the countrary, began to be revealed at the outset of the mission of the Holy Prophet, (may peace be upon him) The first revelation comprising only a few verses was received by him in 'Hira cave'. Thereafter the revelation continued till his death. Thus the total period during which the entire Quran was revealed extended to 23 years. It was revealed in portions in the begining, but after the basic principles of Islam had been fully grasped, it became comparatively easy for people to understand the teachings and topics, dealt with in the Holy Quran. The revelation therefore, began to arrive faster and in larger volume. The object was, that all Muslims should be enabled fully to grasp the teachings of the Holy Quran.

Another reason was that the number of Muslims was very small in the beginning and as God intended that the text of the Qurans should be scrupulously preserved and that it should not become the subject of any doubt, only small portions were revealed at a time in the beginning and there was always an interval, sometimes, extending to several months between the revelation of one group of verses and the next. In this manner, quite a number of Muslims were enabled to commit the whole revelation to memory, so as to place the matter of the preservation of the text beyond doubt.

When the number of Muslims began to increase and safeguarding and preservation of the text of the Quran became

easier the revelation began to arrive faster. Towards the close of the Holy Prophet's life, the number of Muslims exceeded a hundred thousand and the memorizing of the Quran became easy. At that time the revelation came faster still.

By this divine plan, the purity of the text of the Quran was placed beyond doubt.

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This historical safeguard and the solidarity and solemnity of one man, who was universally known as 'Al-Ameen' i.e. 'steadfast', simple and modest, gives such a purity to its nature and text, that the like of it can not be seen anywhere else.

As is well known, the five daily congregational prayers are obligatory upon every Muslim, and a portion of the Quran must be recited in each of them, so that every Muslim knows some portion of the Quran by heart. If every hundred out of the Prophet's companions who numbered more than one hundred thousand, had between them learnt the whole of the Quran by heart the entire Quran must have been preserved in the memory of his companions a thousand times over.

Again in the time of Hazrat Othman, the third Caliph of the Holy Prophet (may peace be upon him), we find that the Caliph took so much care in the recitation of the Quranic text, that he forbade all variations even of enunciation of vowel points. He had copies prepared of the text, which had been collected in the time of Abu Bakr, (the First Caliph after the Prophet) and despatched these copies to different parts of the Muslim dominions and issued a direction that no variation in the recitation of the Quran from the standard text, should be permitted. Hence there is no room for doubt, that the text of the Quran, as it actually descended on the Prophet, remains perfectly intact up to this day.

So much about the purity of the text of the Holy Quran as compared with the Bible. The readers can well understand that no better care could be taken in preserving the original

text of the Holy words of God Almighty, as it was adopted in the case of the Holy Quran.

Revelation-the Height of Spiritual experience.

We now turn to the actual experience of revelation. No better explanation of the phenomenon of revelation can be given, than the words of the Promised Messiah, the Holy Imam of this age. He says:

> "Does God Himself reveal His face to His creatures or are they to seek a clue to His existence for themselves? Does He show us His presence or are we to search for Him? The Eternal and Invisible God has eternally made Himself known by His own clear and blessed voice proclaiming "I am" and has even thus invited His frail creatures towards Himself that tney may seek their support in him.....

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> To object to the palpable and conclusive proof of the real existence of God as furnished by His voice on the ground that He must needs than have a tongue, an idea inconsistant with the existence of a spirit such as God, is childish. Has He not created the earth and the countless host of heaven without any material hands. Does He the All-seeing not see the whole Universe without any material eyes? Does He not hear the voice of His humblest servants and yet he has not ears like ours. Is it not necessary then that He should speak as He creates, sees and hears. To object to this manifestation of one divide attribute while admitting others is absurd.

To say that God spoke to generations of men in the past and made Himself known to them

by His own clear voice yet He does not speak now, would be to assert something wholly untenable. The unchangeable God Who spoke to His chosen servants in the past speaks to them even now and blesses with His Holy word such of His servants as seek Him with all their heart and all their soul".

(Teachings of Islam by the Promised Messiah p. 75).

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In The Company of the Promised Messiah

(XXIII)

By Ch. Ali Muhammad B.A.B.T

The Year 1905 (Continued)

Bahishti Maqbara instituted

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The Promised Messiah (peace be on him) was anxious to have a new graveyard wherein to bury the dead members of the community. His revelations concerning his own death and the death of Maulvi Abdul Karim in 1905 accelerated all the more the need of such a cemetry. He therefore set apart a piece of his landed property as his contribution for the grave-hard. He prayed to God that He may bless it and make the Bahishti Maqbara, a really heavenly abode and that it might be the final resting-place of his followers who are pure in heart, who have in reality preferred their faith to this world and who have in truth forsaken the world and have brought about a true and sincere transformation within themselves. He laid down certain conditions for testators:

1. Every testator must conribute at least one tenth of his income towards the fund so far as his means allow.
2. He must contribute at least a tenth of his property he leaves behind.
3. He must be a pious man who shuns all forbidden courses and unlawful practices, nor does he practise *shirk* or any other heresy.
4. If it be proved to the managing body that an entrant

had nothing to contribute, but he had his life devoted to the cause of Islam and was really a sincere follower will be entitled for burial into this graveyard.

A managing body was also instituted to keep a faithful record of all the contributions towards the fund and manage all affairs concerning the graveyard. After the formal institution of the Bahishti Maqbara Maulvi Abdul Karim's body was the first to be buried in this graveyard. All good and pious Ahmadies were expected to make their wills dedicating one-tenth of their property or income. The first Ahmadi who so 'willed' was Mian Muhammad Hussan of Aujala near Gurdaspur. The number of testators has now reached tens of thousands both at Qadian and Rabwah. May God bless all those who are resting in their respective graves at both places !

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The Sadr Anjuman-i-Ahmadiyya, Qadian

After the Publication of the "Will" by the Promised Messiah in 1905 it was required of all pious and God-fearing Ahmadies to bequeathe one-tenth of his or her property or income, if he, or she desired to be buried in the Babishti Maqbara or the blessed graveyard at Qadian. The income so received was to remain in the custody of a managing body called the انجمن کارپرداز مصالح قبرستان (managing body dealing with affairs concerning the blessed graveyard). Khwaja Kamal-ud-Din suggested that the managing body should be duly registered and the institutions of Talim-ul-Islam High School as well as the Review of Religions be affiliated to that body to be called the Sadr Anjuman Ahmadiyya.

The Promised Messiah (peace be on him) nominated the following gentlemen as trustees of the Sadr Anjuman-i-Ahmdiyya :

1. Hazrat Maulvi Noor-ud-din of Bhera (President)
2. Maulvi Muhammad Ali M.A. LLB. (Secretary)
3. Khwaja Kamal-ud-din, Pleader, Chief Court Lahore (Legal Adviser)
4. Hazrat Mirza Bashir-ud-Din Mahmud Ahmad (Member)

5. Maulvi Sayyad Muhammad Ahsan (Amroha) "
6. Nawab Muhammad Ali Khan of Malerkotla "
7. Seth Abdur Rahman of Madras "
8. Maulvi Ghulam Hassan Sub-Registrar, Peshawar (Member)
9. Mir Hamid Shah, Supdt. District Court Sialkot. "
10. Sheikh Rahmatullah, English Ware House, Lahore "
11. Dr. Mirza Yaqub Beg of Lahore "
12. Dr. Kh. Rashid-ud-Din of Lahore "
13. Dr. Sayyad Muhammad Hussain, Lahore "
14. Dr. Sayyad Muhammad Ismail, Qadian. "

The Sadr Anjuman-i-Ahmadiyya, Qadian, under the leadership of the Secretary, Maulvi Muhammad Ali M.A. by and by took control of all the activities of the Ahmadiyya Movement so far its organisation and management were concerned. All outside Ahmadiyya Anjumans in the districts of the sub-continent were placed under the control and supervision of the Sadr Anjuman-i-Ahmadiyya, Qadian. So far all was well and good. But after the passing away of the Promised Messiah in 1908, some of the Westernized members of the Sadr Anjuman-i-Ahmadiyya began to assume undue importance; they thought that the Anjuman was *de facto* successor to the Promised Messiah and not the Khalifa. The controversy, 'Anjuman *versus* the Khalifa' took a serious turn in the ensuing years and caused a rift in the ranks of the community in 1914 when the seceders left Qadian for Lahore. But 95 per cent of the community rallied round the banner of the Khalifa so that the word of God,

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جاعل الذين اتبعوك فوق الذين كفروا الى يوم القيامة

(I will exalt those who follow thee above those who disbelieve until the Day of Judgement) should come true.

The Promised Messiah and the Great Martyr Hussain

The Promised Messiah says:-

We believe that Yazid, son of Muawwiya was an insect of the world, depraved, a tyrant. He was not a believer in

the real sense of the word. The love of the world had blinded him. But Hussain, on the contrary, was a holy man who was purified by God Himself. He belonged to the group of people who are cleansed by the hand of God and whose hearts are full of love for Him. He is without doubt, one of the chiefs of paradise. Even an iota of enmity against him is sufficient to kill one's faith. His piety, his love of God, his patience and perseverance and his spirit of worship serve as a pattern for us to follow. Doomed is the man who thinks evil of him and successful is the man who practically displays his love of him (Hussain) and reflects like a mirror the traits of his character, his faith, his morality, his courage, his piety, his perseverance and his love of God. People of the type of Hussain are hidden from the eyes of the world. Who knows their inner worth, except those who are of them. Human eye cannot perceive them for they are far from the world. This was the reason why Hussain became a martyr, because he could not be recognized. Was there ever a Holy man of God who was loved by the world in his own time? Hussain was no exception to the rule. In short, it is extremely wicked and sinful to hold Hussain in derision. He who derides Hussain or any other member of the holy line of Imams, loses his faith for, Allah becomes hostile to the man who is hostile to the dear and chosen ones of God.

(Al-Hakam Oct. 10, 1905).

The New Entrants 1905

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(*a*) Chaudhri Ahmad Din, Pleader, Gujrat.

Ch. Ahmad Din was born in 1878 at Shadiwal (Khurd) in the District of Gujrat, Punjab. At the age of 6 he was sent to a private school in the village to have his lessons in the Holy Quran. He picked up a rudimentary knowledge of Persian with Maulvi Najm-ud-Din in the same Maktab, (school). After passing his Primary standard he joined the Oriental College at Lahore and passed his Maulvi Alam exmina-

tion in 1896 and Maulvi Fazil in 1898. He secured a job in the Education department and worked there for five years. In 1909 he appeared in the F.E.L. Examination and was declared successful. He practised in the district court Gujrat as *Mukhtar* till the year 1917 and in 1918 he qualified himself for pleadership. He specialised in civil cases and was well-known for his honest dealings. He joined the Ahmadiyya Movement in 1905 and ever since he remained a faithful devotee till the end of his life. He devoted all his energies to the organisation and well-being of the Ahmadies of Gujrat, he was a builder of the Jamaat in the true sense of the word. His dreams and visions were as clear as they were true. In 1951 he received injuries in a motor accident but recovered sooner than expected. He died on May 24, 1957 at the good old age of 80. May his soul ever rest in peace.

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(*b*) Babu Faqir Ali, Station Master (Retd.)

Faqir Ali, son of Shadi, belonged to Aujla in the district of Gurdaspur. He passed his Matriculation examination in 1899 in the First Division. He joined the railway service in 1901. He was well-known for his honesty, goodness and truthfulness throughout the span of his railway Service. He had the privilege to be the first station master of Qadian in 1927. Faqir Ali, even as a school-boy was inclined to say his daily prayers regularly. Acquaintance between him and Mr. Abdul Ghani of Aujla, who was a staunch Ahmadi, grew into fast friendship. The latter sent by post a copy of the 'Al-Anzaar' to Babu Faqir Ali in Sindh. The terrible earthquake of Kangra in 1905 and the perusal of the *Ishtihar* shook the very foundation of Baboo Faqir Ali's life who seriously pondered, over the claims of the Promised Messiah. One day it occurred to him that he should consult the Holy Quran to see what it says about the truth or otherwise of Hazrat's claim to Messiahship. He opened the Holy Quran and found the verse ما هذا بشرا ان هو الا ملك كريم (This is

not a human being ; this is but a noble angel). He took it to be a good omen and decided to join the new movement. He tendered his written allegiance in March, 1905 and visited Qadian personally in November of the same year.

He sent his two sons, Bashir Ahmad and Nazir Ahmad to join the T. I. High School, Qadian. In 1927 when the North Western Railway opened the Batala - Qadian section, Babu Faqir Ali was appointed the first Station Master, Qadian.

His second son Nazir Ahmad Ali volunteered his services as Muslim missionary for West Africa where he worked selflessly for the whole of his life. He died there a martyr and was laid to rest in the public graveyard of Bo, Sierra-Leone on May 19, 1955.

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Babu Faqir Ali died four years after the death of his noble son on December 13, 1959 and was buried in the Bahishsti Maqbara, Rabwah. May his soul ever rest in peace.

(c) Chaudhri Ghulam Muhammad B.A. (Alig.)

He was born in 1877 at Kotli Loharan in the district of Sialkot. He matriculated from the Scotch Mission High School, Sialkot and had the privilege of being a pupil of Allama Sayed Mir Hassan of Sialkot. He graduated from the Allahabad University and joined the T. I. High School Qadian on May 16, 1909 as a teacher of mathematics and science. He saw the Promised Messiah in 1907 at Qadian. As an Aligarian, he was a widely-read man and had broad views on politics and socielogy. He served the community as teacher and headmaster, T. I. High School and lastly as Manager, Nusrat Girls High School, Qadian. In colloboration with Maulvi Muhammadji (Fazil) he prepared an Arabic-Urdoo dictionary "The Tahsil-ul-Arabia" which is very much in demand with the Arabic students. He died on August 7, 1961 and was buried in the Bahishti Maqbara, Rabwah. May his soul ever rest in peace.

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(*d*) Maulvi Muhammad Ibrahim Baqapuri

Maulvi Muhammad Ibrahim belonged to a Zimidar family of Jalab Khokhars. Although tillers of land by profession, the family members were devo'ed to the acquisition of knowledge. Maulvi Muhammad Ibrahim was born in October, 1873 at Chak Chattha in the district of Gujranwala. In 1884 he went to Lahore and studied Theology with the Ulema of the Madrasa-i-Rahmania. He went to Ludhiana in 1889 and stayed with Maulvi Abdul Qadir for two years. He proceeded to Saharanpur in 1893 to complete his studies in Theology. While still a student he had the honour of saying his Asr prayer with Hazrat Mirza Ghulam Ahmad who claimed to be the Promised Messiah and Mahdi. He was also a witness of the Sign of the eclipse of the sun and the moon in 1893. He paid frequent visits to Qadian but hesitated to join the new Movement for a number of years. It was in 1905 when he finally decided to submit his allegiance to the Promised Messiah (peace be on him). The Maulvi Sahib was slow to join the fold of Ahmadiyyat but he made amends and strove hard to make up the deficiency. He stood for hours during the night for his *Tahajjud* prayers. He was persecuted for his new beliefs but he stood firm and made rapid strides in spirituality. His dreams and visions always came true and as he advanced in years he was gifted with revelations.

The Maulana was a sincere and selfless missionary of Islam. He preached Islam and Ahmadiyyat in the Punjab from 1909 to 1922, in Sindh from 1923 to 1928. Hazrat Khalifa-tul-Masih II granted him permission to initiate people into the Ahmadiyya Movement on his own behalf. He served as local preacher and teacher in the head-quarters. He retired in 1938. He wrote his own autobiograpy called the *Hayat-i-Baqapuri* in five volumes. It contains a number of his spiritual experiences which make a pleasant reading. I shall be failing in my duty if I omit to narrate my own experience of the efficacy of his prayers. I had some shares amounting to Rs.

3,000 in the Mechanical Industries Ltd.; Qadian, in 1947. After the partition of the country the then director of the company, did nothing to safeguard the interests of sha e-holders. But the Manager, Mr. Mahmud-ul-Hassan, himself a share-holder, filed a claim in the court at Sargodha and as a result of his sustained efforts succeeded in winning the case in favonr of the share-holders. I, for one, got a bonafide compen-sation book duly signed by the Deputy Settlement Commissioner Chiniot. The Rehabilitation authorities announced that holders of compensation books amounting to less than Rs. 5,000 would receive cash payment provided they deposited their compensation books in their respective Tahsils. Mine was a genuine case, I deposited my compensation-book at Chiniot and got a receipt for it. But months in, and months out, I got no compensation for my claim. I frequented Settlement offices at Chiniot, Lyallpur and Jhang but there was no trace of my compensa-tion-book. I visited Lahore more than once in connection with my missing compensation-book but nothing came out of it. I was dismayed and in my anxiety I related the whole story to Maulana Baqapuri and asked him to pray for me. He did pray for me but still there was no response from any quarter. Again I asked the Maulana to pray for the same. He again prayed for me and then said, "There is something in the air." The remarks were very encouraging. I again went to Jhang and met the clerk incharge. My joy knew no bounds when he told me that the compensation book had just been traced out. I thanked God and thanked the clerk. In due time I received a cheque for Rs. 3,149/- on the National Bank, Chiniot. I got the money by the grace of God. My faith in the efficacy of prayer was immensely increased. I also thanked Maulana for his afficacious prayers.

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Maulana Baqapuri breathed his last on march 17, 1964 and was buried in the Bahishti Maqbara at Rabwah. May his soul ever rest in peace.

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